1759
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The RENOVATION *of the* Heart *the only* TRUE *and acceptable* FAST.

A

SERMON

PREACHED IN THE

PARISH-CHURCH

OF

BADDELEY IN CHESHIRE;

ON

FRIDAY the 27th of *February*, 1778, being the Day appointed to be observed as a general FAST;

Published at the Request of several of the Parishioners.

BY THE REV. JOSEPH PARTRIDGE,
Curate of BADDELEY.

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TO THE WORTHY

Pariſhioners *of* Baddeley;

Gentlemen,

THIS Diſcourſe having received your Approbation in its Delivery, and ſeveral of You deſiring it might be printed; it is accordingly publiſhed, and reſpectfully inſcribed to You by

Your very humble Servant,

and (permit me to add)

your faithful Miniſter,

Joſeph Partridge.

John Christian his Book

September de Ventie Quattro Giornio

Una Millia Otto Cento Et Ventie Una

John Christian D June 21. 1789

Mary Christian born Sept 19 1790

Eliza Christian D April 30. 1813

A M C. 1758

Jane Daughter of J. & Ch. Brial

" 7 Nov 1778

A

SERMON.

JOEL, II. Chap. 12th and Part of the 13th Verſes.

Therefore alſo now, ſaith the LORD, *turn ye unto me with all your Hearts, and with faſting and with weeping and with mourning, and rend your Hearts and not your Garments.*

WE are aſſembled here, my Brethren! by the appointment of our Governors, in Church and State, to humble ourſelves before the footſtool of Almighty GOD, in faſting and prayer.

HAD not the authority of our ſuperiors called us forth upon this ſolemn occaſion, to deprecate the anger of GOD, in a public Manner; our own ſerious obſervation upon the perilous times in which we live, and a due reflexion upon that deluge of ſin, with which our nation is almoſt overwhelmed; would loudly demand, from every ſerious minded Chriſtian, a deep humiliation before the all holy GOD, for thoſe many and dreadful inſtances wherein we have moſt highly and impiouſly provoked him.

WHOEVER

WHOEVER attentively reads the Word of GOD, cannot fail of obſerving, that national ſins have never failed to draw down upon every kingdom and ſtate upon earth, national puniſhments; and whenever the meaſure of their iniquities have been full; utter deſtruction and extirmination. Very juſtly, then, did a late eminent * Divine of our county argue, in theſe words "If vice and immorality are prejudicial in their effects to the "perſons, the property, the character and happineſs of indivi-"duals; they cannot have a more friendly influence, or prove "more propitious to mankind, when multiplied and united in "ſociety; but like a complication of bad humours in the ſame "body, muſt conſpire to inflame, or corrupt the whole maſs, "and to heighten the malignity of its diſorders: and as certain-"ly as GOD *is righteous in all his ways, and holy in all his works*‡ "—He can no more tolerate vice and impiety in general bo-"dies, than in individuals, and *tho' hand join in hand, the wick-"ed ſhall not be unpuniſhed*.† ſin appearing more exceeding "ſinful, by the number of offenders; bidding, as it were, open "defiance to the Majeſty of Heaven, muſt draw down upon it-"ſelf more ſevere and ſignal vengeance, in vindication of the "divine attributes, to be an example of terror, and a leſſon of "repentance to beholders." We muſt all immediately ſubſcribe to this ſolemn truth; and this will more abundantly appear, if we carefully advert to the dealings and diſpenſations of GOD, with all the powerful nations of antiquity, recorded in the holy ſcriptures; or attend to the events and revolutions of kingdoms which we read of, even in profane authors. When from ſmall beginnings, they aroſe to power and accumulated wealth; they became proud and cruel, luxurious, and wanton, voluptuous, drunken, effeminate, oppreſſive, tyrannical and bloody; in ſhort, they became wholly enſlaved to ſin, and familiarly

* The late Rev. Mr *Hunter*, Vicar of *Waverham*. ‡ Pſalm CLV. 17.
† Prov. xi. 21.

familiarly practiſed in all the black catalogue of Iniquity; proceeding from bad to worſe, and refuſing to *repent of all their tranſgreſſions*, ‡——the incenſed Omnipotent, made bare his avenging Arm——*and Iniquity became their ruin.* In fact, the hiſtory of all ages and every nation, ſtrikingly demonſtrates, that tho' *the* LORD *be good to every man, and his tender mercy is over all his works*, ‖ mankind has uniformly repaid his ſuperabounding benevolence, with contempt and ingratitude; the conſequence of which hath been, that he hath fixt a final term of probation, beyond which he will not pardon: His patience ſhall be at length exhauſted, and his ſlighted mercy no longer operate to their ſalvation, to arreſt his juſtice, or diſarm his indignation: and whoever conſults the ſacred prophets, will there find theſe vices, which I have juſt now mentioned, enumerated, and charged home upon them, as the undoubted cauſes, which drew down on their devoted heads the wrath of heaven, ſweeping them away with the *beſom of deſtruction.** An alarming leſſon to us, my Brethren! and let us ſeriouſly reflect what muſt be the conſequence to this ſinful nation, if we alſo *regard not the works of the* LORD, *neither conſider the operation of his hands.*† Let us not dreadfully deceive ourſelves; GOD will not always be mocked; for if we are guilty of the ſame impieties, (and oh! that it were no more than a bare ſuppoſition) we muſt aſſuredly expect, that the Almighty, who is no more a reſpecter of nations, than of perſons, any farther than they conform to the eternal rules of moral righteouſneſs; *will viſit our offences with his rod and our ſins with his ſcourges.*§

Now, let me ſeriouſly aſk——Have we, my Brethren, deſerved better at the hands of the righteous Judge of all the earth? If we conſult the records of our conſciences——with ſhame

‡ Ezek. XVIII. 30. ‖ Pſa. CXLV. 9. * Iſa. XIV. 23. † Pſa. XXVIII. 5.
§ Pſalm LXXXIX. 32.

ſhame and confuſion of face, we muſt confeſs that we have not, and in order to prove this, let us review the many inſtances in which GOD has, in a peculiar manner, bleſſed us, above moſt other countries under Heaven, at the ſame time taking into the account, what returns we have made, for all the multiplied mercies he hath heaped upon us, and then form our eſtimate accordingly. To ſet this matter in its true light, it will be requiſite to conſider thoſe diſtinguiſhed bleſſings, which the Almighty hath been pleaſed to vouchſafe unto us, in a degree beyond moſt other nations. The inſtances I ſhall briefly advert to, are, in the fruitfulneſs of our land; the extent of our commerce; the happy conſtitution of our ſtate; and above all, the excellency of our pure and holy religion.

IN reſpect to our country; we muſt gratefully own, that the kind providence of GOD, has given us a land pleaſant and fruitful; a land flowing with milk and honey; that is, in the metaphorical language of ſcripture, abounding in every neceſſary and agreeable accommodation. We have *cattle upon a thouſand hills*,* and our fruitful *vallies laugh and ſing*.† Our harveſts are generally crowned with plenty, with *ſuch* a fullneſs, as not only amply to ſupply our own people, but alſo the leſs fruitful nations around us.

OUR ſurrounding ſeas, largely pay us their generous tribute, and our commerce, far as the habitable globe extends, ſupplies us with the product of every nation under heaven. *Golconda*'s ſparkling gems, the gold of *Ophir*, the balms and ſpices of *Arabia*, are ours; ours the ſilk-worm's gaudy labour, and in fine, whatever clime poſſeſſeth aught, that's rich or curious, in nature or in art; in full redundance flows in upon us; every rolling tide powers in its treaſure, and every ſpreading ſail, and ſweeping wind, wafts into our ports, the riches of the univerſe.

WE

* Pſa. L. 10. † Pſa. LXV. 14.

We are bleſt too, with the beſt political conſtitution, that perhaps the merciful vouchſafement of God, ever deigned to confer upon any other people, or the wiſdom of man (in ſubſerviency to the Almighty) ever accompliſhed or matured: Our mild and equitable laws ſecure to all, the free enjoyment of their property; guard our liberties from infringement and violation, and our lives from all attacks of tyranny and injuſtice; ſo that in this favoured nation alone, every man may ſit down quietly, under his own vine and his figtree, and enjoy unmoleſted, the fruits of his labour, and his property.

But the gracious Father of Heaven, has been infinitely more indulgent to us than all this; in giving us to be born in the pure regions of the Goſpel-Light; under the beſt means of grace, and in a Church whoſe ordinances are truly apoſtolic, and whoſe faith is perfectly ſound; enabling us to purify our corrupt nature, and ſerve our God acceptably; making us wiſe unto ſalvation, through Jesus Christ, and preparing us for a glorious immortality. Here then, let me demand,——Have we brought forth fruits anſwerable to ſuch important advantages? Have we been ſuitably grateful for mercies ſo great, and bleſſings ſo numerous, which for a long ſucceſſion of ages, after being enjoyed by our forefathers, are deſcended to us? In utter confuſion of face we muſt confeſs, we have not. Alas! the fruits which we have generally brought forth, have been the fruits of ſin: Such only, as tend to miſery, to death, and to perdition. Like *Jeſhurun we have waxen fat and kicked*, and like Him too, *have forgotten the* God *that made us, and lightly eſteemed the rock of our ſalvation.*† For all this rich benevolence, for bleſſings moſt important, and ſome of them invaluable; humbled to the duſt we muſt confeſs, that we have repaid him with the baſeſt ingratitude. We have been ſinners of the deepeſt die;* Not a vice perpetrated under the wide expand-

* Let not this picture of our national depravity be ſuppoſed to be drawn from the colourings of a melancholly turned mind. No; the author thanks

† Deut. xxxii. 15. God

ed cope of Heaven, but we have been greatly, frequently guilty of: No need to enumerate the abominable catalogue; *the whole head is* almoſt *ſick, and the whole heart faint*;† and that theſe *overflowings of ungodineſs* ‡ may reaſonably make us *afraid*, we cannot, but with trembling apprehenſions, acknowledge; and in conſequence of this, cannot have the leaſt doubt, but that the wrath of GOD muſt be impending over us, for ſo large a ſhare of guilt, and that *He will* aſſuredly *viſit for theſe things, and his ſoul be avenged on ſuch a nation as this.*§ It would be the higheſt preſumption to think otherwiſe; for moſt undoubtedly, if *the righteous* LORD *loveth righteouſneſs*;§§ if GOD, as a moſt perfect moral Governor, cannot but behold Sin in utter deteſtation; *the Judge of all the earth, will certainly do right.* ‖ and in vindication of the honor of his laws ſo groſsly violated, avenge it too.

MOSES, ſpeaking to the *Iſraelites*, ſays, *Be ye ſure your Sin will find you out* ‖‖ —— and the Prophet *Iſaiah, Your iniquities have ſeparated betwixt you and your* GOD;†† and very expreſs and ſolemn is that denunciation of GOD by his Prophet, *Ezekiel*— *Son of man* ſaith he) *when the land ſinneth againſt me by treſpaſſing grievouſly; then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.*‡‡ Similar cauſes ever produce the like effects, and as certainly will arm the wrath of GOD againſt us, as it hath always done againſt other children of Diſobedience. We of this nation, my Brethren! are now ſuffering

GOD, that he is not of a gloomy diſpoſition. Theſe traits are the reſult of ſerious reflexion, which every day's experience, alas, too plainly and ſtrongly holds forth to the view, even of common obſervation; ſpeaking collectively, then, and in generals; he preſumes the portrait is not overcharged. At the ſame time, he firmly believes, and is happy in the contemplation, that this kingdom contains many pious ſouls, many ſincere chriſtians—— May the Almighty increaſe the number! they may prove the bleſſed means of preventing the calamities from falling upon us, which otherwiſe, we have many and ſtrong reaſons to apprehend may be ſwiftly approaching.

† Iſa. 1. 5. ‡ Pſa. xviii. 3. § Jer. v. 9. §§ Pſa. xi. 7. ‖ Gen. xviii. 25. ‖‖ Num. xxxii. 23. †† Iſa. lix. 2. ‡‡ Ezek. xiv. 13.

ſuffering under the chaſtizing hand of Heaven——without all doubt for our manifold provocations againſt our offended GOD——Many are the inſtruments of his vengeance; every particle of created matter, he can make ſuch; but his moſt ſignal ones, as recorded in holy writ; are earthquakes and fires, famine, peſtilence, plagues or the ſword. War is certainly one of his moſt dreadful ſcourges: *This* hath found us, and an alarming one it is; 'tis true, its moſt afflicting and immediate effects, we of this Iſland do not at preſent feel or behold; but the flames, tho' yet at a diſtance, are kindled, and if the mercy of GOD (which we are this day met, eſpecially to implore) do not interpoſe and avert; by over-ruling the power and malice of our enemies; who can ſay, how far they may not extend? Highly then doth it behove us, under a deep ſenſe of our manifold and crying offences; under a proper reflexion upon our utter unworthineſs, to humble ourſelves before our incenſed and omnipotent Creator, with faſting and with weeping, and with mourning; and by fervent and earneſt ſupplication, implore the divine clemency to forgive us our numerous and grievous tranſgreſſions——that He would grant us the effectual grace of the eternal and bleſſed Spirit to amend our ways according to his holy word——that He would *renew our hearts, and make right ſpirits within us* ‖ ——turn this, and all his other judgments from us, and once more reſtore *peace within our borders*.§ For tho' we have been a very favoured nation, and Heaven, in inſtances great and important, hath mightily befriended us; yet when we conſider that our iniquities abound like an *overflowing ſtream*:* Who knows but the meaſure of our guilt may be full, and all the dire devaſtations of war be let looſe into the very bowels of our country? for we cannot avoid confeſſing that we are now become a nation, very ſinful and perverſe, and as our impieties are amazingly great, Heaven, if our impenitence continues, will withdraw its mercies, and *viſit us in its ſore diſpleaſure* † Reflect, I beſeech you, upon GOD's dealings with his own peculiar and favoured nation the Jews; *for though* JEHOVAH's *portion*, was his people *Jacob;*

 and

‖ Pſa. LI. 10. § Pſa. CXLVII. 14. * Iſa. XXX. 28. † Pſa. II. 5.

and the lot of his inheritance, Iſrael;‡ notwithſtanding this——for their forſaking him,——for their ſhocking impiety and ingratitude——*He gave Jacob to the ſpoil and Iſrael to the robbers.*§

If then, my Brethren! we have reaſon to apprehend ourſelves in this deplorable ſituation; it is, to the laſt degree, incumbent upon us, immediately to take heed to our ways, and with the utmoſt earneſtneſs and ſincerity to ſet about our repentance, *that the fierce anger of the* Lord *may be turned from us, that we periſh not.*‖ The mercy of Heaven, the forbearance of God, will not always be trifled with. If his juſtice be a little delayed, and his anger, in part ſuſpended; we muſt certainly lay it to account, that it will fall upon us at laſt with accumulated fury, for our impenitence. We have daily warning to flee from the wrath of God, and lay hold of his mercy, by his Word and by his Miniſters: *The* Lord *hath often ſpoken to us, riſing up early* (as the prophet expreſſes it) *and ſpeaking;** but with the amazing ſtupidity, and hardened guilt of the ungrateful Iſraelites; we have turned a deaf ear to all his kind, but ſolemn expoſtulations; and have therefore as much reaſon as they had, to dread *their* fate,——that *He well caſt us out of his ſight*††——that, *when our fear cometh as deſolation* and *our deſtruction as a whirlwind——we may call but He will not anſwer; we may ſeek Him early, but ſhall not* then *find Him.*‡‡ Our laſt term of probation, and God's merciful forbearance may be now expired, and his deſtroying Angel commiſſioned to bring a ſpeedy ruin upon us; becauſe we have trampled, with aſtoniſhing inſolence, his kind admonitions under our feet, and ſcornfully rejected all his timely and ſalutary reproofs. 'Tis in truth a dreadful reflexion——but have we not the ſtrongeſt reaſons for it? What then will *reaſon, conſcience, religion,* dictate to be done? What! but to *to turn unto the* Lord *with all our hearts, with faſting, and with weeping and mourning,* and like the penitent *Ninevites; cry mightily unto* God; *turn every one from the evil of our ways, and from the violence that is in our hands*

‡ Deu. xxxii. 9. § Iſa. xlii. 24. ‖ Jonah iii. 9. * Jer. vii. 13. †† Jer. vii. 15. ‡‡ Prov. i. 27.

hands.‡ Their penitence, my Brethren, had a happy effect; the merciful Father of Heaven repented of the evil He had ſaid that He would do unto them, and He did it not. Herein ought we to imitate the men of *Nineveh;* our faſt like theirs, ſhould be accompanied with a repentance ſincere and ſpeedy. This is the wiſeſt ſtep we can take, imploring always the bleſſed interceſſion of CHRIST, to render all our works acceptable to the Father of mercies; no other courſe can poſſibly avail us, in blotting out our high and aggravated offences, from before the Eyes of that juſt and holy GOD, *whoſe we are, and whom we* ought *to ſerve;*‖ and we have the greateſt reaſon to do this, as guilty individuals, and as a very ſinful nation. Surely then it is high time for us to conſider *wherewith we may come before the* LORD, *and bow down ourſelves before the high* GOD, acceptably; not *with thouſands of rams, or ten thouſands of rivers of oil;*§ No; this is not the ſacrifice which GOD requires; outward indications of contrition alone, are all unavailable; they may poſſibly, indeed, ſhew forth our ſorrow for the dread of apprehended puniſhment; but unleſs accompanied with a renovation of our hearts, by renouncing our impieties; what ſalutary effects can they produce? Rather will they not add hypocriſy, to our other ſins; and be conſidered by the Omniſcient Searcher of our hearts, as a freſh inſult upon his divine Majeſty. Unleſs therefore we *turn unto the* LORD *with all our hearts,* as well as *with faſting and with weeping, and with mourning;* we cannot expect that GOD will, *in mercy, return unto us, and leave a bleſſing behind Him.** Impenitents can have no claim to any thing but puniſhment; and when men conform to any outward ordinances without renewed minds, it will never render the Almighty propitious to them. *Tho' they faſt* (ſaith GOD to the unrepenting Jews) *I will not hear their cry.*† The Phariſee that boaſted he *faſted* ‡‡ *twice a week,* was rejected, becauſe his heart remained unregenerate.

OUR hearts are very deceitful too, as well as deſperately wicked; and in the terror of fearful judgments hovering over

‡ Jonah II. 8. ‖ Acts XXVII. 23. § Micah VI. 6. * Joel II, 12. † Jer. XIV, 12 ‡‡ Luke XVIII, 12.

our devoted heads, or brought home to our immediate feelings, we may be ready to offer (with the affrighted Iſraelites recorded by the Prophet *Micah*) what would be both impious and abſurd, as an expiation of our ſins, even *our firſt born for our tranſgreſſions; the fruit of our bodies for the ſin of our ſouls.*‖ Alas! my Brethren, theſe things, were they reaſonable, or allowable in their performance, could avail us nothing in the Eye of GOD: Never be acceptable to that all holy Being, who requireth *truth in the inward parts.*§ No; tho' we *bow down our heads like a Bulruſh,** and *rend our garments*† into a thouſand pieces; exhibit all the outward tokens of ſorrow that are poſſible; it is uſeleſs and inſignificant all! unleſs our hearts be changed, and our minds renewed; therefore ought we moſt earneſtly to pray for renewing ſaving grace, for unfeigned repentance, and remiſſion of ſins, and that GOD would be pleaſed to accept us and all our works, thro' the prevailing interceſſion of our Redeemer JESUS CHRIST, by whom alone we can be ſaved.

WHEN, from the reflexion on our heavy load of guilt, we are led to conſider GOD's *judgments*, well may we *be afraid*,†† and tremble; but remembering that there is *mercy with Him*, that *He may be feared*,‡ great is our encouragement to approach him, with humility, contrition, and penitence. The benign SAVIOUR, affectionately calls all who are *weary and heavy laden*‖‖ with the burden of their ſins, to apply to him, *for reſt to their ſouls;* and tho' our ſins be grievous and many; *our broken and contrite hearts*, GOD *will not deſpiſe.*§‖ thro' the bleſſed mediation of his dear Son, and all who come to GOD, *thro' Him, He will in no wiſe caſt out.*** Be our pollutions ever ſo foul, this fountain of living waters will throughly cleanſe us, and waſh away all our ſins; and there is no other way of approaching to GOD, or receiving health to our ſouls, but thro' the adorable Mediator of the covenant; and thro' *Him alone* can we *ſanctify our faſts*,‡‡ and all our other religious performances.

LET

‖ Micah vi. 7. § Pſa. li. 6. * Iſa. lviii. 5. † Joel ii. 13. †† Pſa. cxix. 12. ‡ Pſa. cxxx. 4. ‖‖ Matt. xi. 28. §‖ Pſa. li. 17. ** John vi. 37. ‡‡ Joel i. 14.

LET us now examine what that *true faſt* is, which alone can be acceptable to Almighty GOD.

THAT ſacred depoſitum of all ſaving knowledge, the revealed word of GOD, will fully inſtruct us herein, and teach us, that it is not in the ſolemnity of any ſet times for devotion, either ſtated or occaſional (even of GOD's own appointment) without the inward vital ſpirituality; that religion of the heart, rendered acceptable by the blood of CHRIST, that can make GOD propitious and reconciled; diſarm his anger, and avert his judgments: *To what purpoſe*, (ſaith the LORD to the Jews.) *is the multitude of your ſacrifices unto me? I am full of the ſacrifices of rams and the fat of fed beaſts, and I delight not in the blood of bullocks and of lambs, and of He-goats. Bring no more vain oblations; incenſe is an abomination unto me. The new moons and ſabbaths I cannot away with; It is iniquity, even the ſolemn meeting. Your new moons and your appointed feaſts my ſoul hateth, they are a burden to me, I am weary to bear them.*† Yet, my Brethren! theſe ordinances and ſtatutes were parts of their ritual or ceremonial law, and the *Iſraelites* would have been highly culpable in omitting them, notwithſtanding the ſtrong language in which GOD ſeems to reprobate them, as our SAVIOUR in a caſe ſomething ſimilar aſſures them. But here lay their guilt——They ſtopt at the means, without adverting to the end; reſted at the ſhadow and the type; without proceeding to the ſubſtance, or acquiring the thing typified. All their religion, therefore, conſiſted in mere outward ceremony, while their hearts were corrupt and their morals vicious; like their phariſaical deſcendants, who conformed to the outward law, but omitted the weightier matters; thoſe things of eternal obligation for all men to obſerve, *judgment* (or juſtice) *mercy* and *faith*. Their pretence to ſanctity then, could be no better, than rank hypocriſy, and they ſat down contented with the mere lifeleſs *form*, deſtitute *of the power*,§ of every vital principle of *godlineſs*; for which reaſon the prophet proceeds to aſſure them moſt ſolemnly in the name of GOD——*when ye ſpread forth your hands I will hide mine eyes from you; yea, when you make many prayers, I will not hear.** TRUE

† Iſa. i. 11—15. §2 Tim. iii. 5. * Iſa. i. 15.

TRUE religion is ſeated in the ſoul; and would we have GOD placable and forgiving, we muſt perform thoſe things, thro' divine grace in CHRIST JESUS, which alone can render us acceptable to an holy Being. Agreeable hereunto, the prophet admoniſhes the Jews——*Waſh ye, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well; ſeek judgment, relieve the oppreſſed; judge the fatherleſs, plead for the widow.** The practice of virtue, then, leading holy lives, thro' CHRIST, can alone make us fit objects of the divine clemency, and ſave us from the indignation of GOD; Then, *tho' our ſins be as ſcarlet, they ſhall be as white as ſnow; tho' they be as crimſon they ſhall be as wool.*‡

WE may now perceive what the *true faſt is*, which GOD requires at our hands. That, as my text adviſes, it muſt be a *turning unto the* Lord *with all our hearts:* ‖ A renovation of our ſouls, thro' JESUS CHRIST, elſe all our prayers will be a ſolemn mockery of GOD, and our mere abſtinence from food a freſh inſtance of vile hypocriſy, and both augment that load of guilt, which already ſeems heavy enough to ſink us. *The faſt* then *which* God *hath choſen*, is not *for a man to afflict his ſoul, or to ſpread ſack cloth and aſhes under him;* this alone He declares is not acceptable to Him; no! *it is to looſe the bands of wickedneſs; to undo the heavy burdens; to let the oppreſſed go free; to break off every yoke; to deal thy bread to the hungry, and that thou bring the poor that is caſt out, into thy houſe; when thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf from thine own fleſh.*§ Which is, my Brethren, that thro' the never failing grace of God which he has promiſed thro' our Redeemer, if we diligently ſeek it; we ought cordially to repent of our tranſgreſſions, and ſincerely perform the duties of mercy and juſtice; charity and truth. Then may we truſt that GOD, thro' CHRIST's merciful and prevailing interceſſion for us, will pardon our paſt ſins, avert his indignation, and embrace us with the arms of his mercy both now and evermore.

* Iſa. 1. 16. ‡ Iſa. 1. 18. ‖ Joel ii. 12. § Iſa. lviii. 6—7.

FINIS.